The Royal Pilgrim.

A

FUNERAL SERMON

Upon the

Moſt Lamented Death

OF

HIS MAJESTY *FREDERIC*,

LATE

KING of *PRUSSIA*,

OF

GLORIOUS MEMORY,

On the

Text choſen by Himſelf, *Pſalm* lxxi. 5, 6.

Preached before

His MAJESTY's *Reſident* and the *Pruſſian Congregation* in their Chapel at *London*.

On *Monday*, *May* 1. N.S. 1713.

Wherein

Some *Account* of the *Chief Paſſages* of *His* truly Royal *Life* and *Death* is given.

BY

J. J. Cæſar, Chaplain of His MAJETSY, and *Miniſter* of the ſaid *Pruſſian Church*.

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BRITISH MUSEUM

DEDICATION.

To the Moſt *Illuſtrious* and Moſt *Noble* Lord, *Marquard Lewis* von *Printzen*, Great *Marſhal*, *Miniſter* of State, *Knight* of the Moſt *Noble Order* of the *Pruſſian Eagle*, and *Preſident* of the *Conſiſtories* of *His Majeſty* the KING of *PRUSSIA*, *&c. &c.*

May it pleaſe Your *Excellency!*

AS *it muſt needs afford Matter of* unſpeakable Comfort *to the* People *of* GOD, *in reflecting, how, in theſe our* Latter Days *of* Unbelief *and* Carnal Security, *the* LORD *has yet ſome* faithful Ones *left even amongſt the* Mighty *of the* Earth, Kings *and* Princes; *So can it not but be of great* Edification *to the* Public, *and is therefore the* indiſpenſable Duty *of all* Good Men, *to make the* Fame *thereof* ſpeak *as* loud *and* fly *as* far *as poſſible, in order thereby to* give Glory *to* GOD, *and to excite an* Holy Emulation *in* Mankind. My Lord! *this is the Reaſon of this* Funeral Sermon's *appearing Abroad in*

DEDICATION.

Engliſh, *and under the* Wings *of Your* Great Name; *Since You are not only a* known zealous Patron *of all* ſort *of* Learning, *more* eſpecially *of ſuch as* immediately *tends to the* Glory *of the* ALMIGHTY, *and the* enlarging *of the* Kingdom *of* CHRIST; *but can, by Your* long *and* intimate Acquaintance *with our late* King *of* Glorious Memory, beſt *bear* Witneſs *of that* Little *I could ſay of* His Majeſty, *at ſuch a* Diſtance: *May, however, the* Heavenly Majeſty *and* Father *of* Mercies *crown it with a* large Bleſſing *from* His Holy Place! *and* long *preſerve Your* Dear Life, *for the* Benefit *of* Church *and* State!! *I remain, with a* profound Reſpect,

BRITISH MUSEUM

MY LORD,

Your Excellency's

moſt humble Servant,

London, from my *Study* the 5th of *June*, 1713.

and Fervent in Prayer,

J. J. Cæſar.

PSAL. lxxi. 5, 6.

For Thou art my Hope, O LORD GOD; *Thou art my Truſt from my Youth. By Thee have I been holden up from the Womb; Thou art He that took me out of my Mothers Bowels, my Praiſe ſhall be continually of Thee.*

THE ſame *Royal Prophet*, who, together with the *Church* of GOD, is ſpeaking in this *Pſalm*, very remarkably confeſſes of himſelf in another Place, that he is but a *Stranger* and *Pilgrim* here on Earth; when in the 12th Verſe of the xxxixth *Pſalm*, he in his fervent Prayer thus addreſſes himſelf to GOD; *For I am a Stranger with Thee and a Sojourner, as all my Fathers were.* For all he was a mighty *Prince*, and a great *King* in *Iſrael*, ſurrounded with the *Glory* and *Riches* of this World, yet did he always know himſelf very well, and conſidered how *mean* he was in the *Sight* of the *Eternal Majeſty*; and the greateſt *Splendor* of his Earthly *Crown* was never able ſo far to blend the *Eyes* of his *Faith*, as not to ſee the Fragility of it, or to make him forget, that *the Faſhion of this World paſſeth away*, and that the *Faithful* expect a far better *Portion*, and *a continuing City above*: Therefore, ſays the pious *King*, and acknowledges in the foregoing 5th Verſe of the ſame xxxixth *Pſalm*, *Behold, Thou haſt made my Days as an Hand-breadth, and mine Age is as nothing before Thee: Ve-*

rily, every Man at his beſt State is altogether Vanity. And after having in ſeveral Ways expreſſed his only Hope and Confidence in the living GOD, he at laſt makes the foreſaid humble and truly *faithful Confeſſion: For I am a Stranger with Thee and a Sojourner, as all my Fathers were.*

DEARLY *Beloved,* I believe you have actually prevented me at this Time, and already made the Application hereof in your Hearts to that *pious King,* whoſe moſt afflicting *Departure,* we, together with all his faithful Subjects, do at preſent publickly lament; for ſuch was alſo his *Mind,* both in the whole Courſe of his *Life,* and the Hour of his *Death,* who, notwithſtanding a great *Prince* and *King* of our Time, was yet always truly humble before his GOD as the *Heavenly Majeſty,* and in his own Eyes really poor and mean: And tho' he lived, according to his *Royal Dignity,* amidſt all the Splendor of Earthly Glory, yet was all that never able to draw his faithful *Heart* from the *Contemplation* of the far better *incorruptible* and *heavenly Things*: On the contrary, he uſed to look on himſelf here as a *feeble* and *frail Pilgrim* from the very *firſt* Days of his *Youth* until his latter *End,* as *one that has no continuing City here,* but ſeeks that which *is to come,* and was thus likewiſe both a *Stranger* and a *Sojourner with his* GOD, *as all his Fathers were.* This is ſufficiently known to all ſuch, as have not only beheld his *Royal Deportment* from a *Diſtance,* and barely judged from *outward Appearance,* but as have been *nearer* about him, and could be thorowly acquainted with his *ſincerely pious Heart,* from a long *Experience*; his conſtant and exemplary *Devotion,* as well in the *publick Worſhip of* GOD, as in *private* in his *Royal Cloſet,* bear abundantly Witneſs thereof; and, which crowns all, his truly *edifying End,* and right *Chriſtian Death,* permit none in the leaſt to doubt of it. Nay, behold! He is ſtill edifying us this Day, even after his *Chriſtian Departure,* with the *Words* of the *Pſalmiſt* full of *Faith* and *Truſt* in GOD, *which* as he had ſelected for one of his

chief

chief Comforts in his *Pilgrimage*, ſo has he likewiſe named them for his *Funeral Text*: "*For Thou art my Hope, O* "LORD GOD: *Thou art my Truſt from my Youth; by Thee* "*have I been holden up from the Womb; Thou art He that* "*took me out of my Mothers Bowels, my Praiſe ſhall be con-* "*tinually of Thee.*

WHETHER we take theſe Words as ſpoken by the *Type King* David, together with the *Antitype* the *Church of* GOD, in general, or conſider them as in the *Mouth* of *our late King*, or any other *Child of* GOD in particular, they do in a moſt lively Manner preſent unto us

A *faithful* and *happy Soul*, in the full *Hope* and *Truſt* in *Jehovah*, its *reconciled* GOD *of Covenant*, both in *Life* and in *Death*; which as it actually *delights* and *comforts itſelf* in the *Contemplation* of the many *Wonders* and *Mercies* received of *Him* from the very *Womb*, ſo will it *adore* and *praiſe Him* for it *for ever more.*

SO that the *chief Points* of our *Edification* and *Comfort*, in this Hour of *Sorrow*, are the *two* following. To conſider,

Firſt, The truly *Royal* and *happy Soul*, in the full *Hope* and *Truſt* in *Jehovah*, *its reconciled* GOD *of Covenant* both in *Life* and in *Death.*

Secondly, How it actually *delights* and *comforts itſelf* in the *Contemplation* of the many *Wonders* and *Mercies* received of GOD from the *very Womb* here, and will *adore* and *praiſe* Him for it *for ever more.*

COME then all ye that are yet *living* here preſent! with *Hearts* truly *raviſhed* in a *holy Attention* and *lively Faith*! that you may alſo be *happy* in the Hour of your *Death*, that you may learn this Day, from this *Royal Example*, how to converſe with GOD, and to truſt in *Him* alone in this *Life*, that you may alſo rejoice and be ſatisfied in *Him* in that

which is to come; I mean, that you may live the *Life* of the *Godly*, and *die* the *Death* of the *Righteous*. Amen.

PART I.

IN the *First Place* then are we to conſider, that truly *Royal and happy Soul* in the full *Hope* and *Truſt* in *Jehovah*, *its reconciled* GOD *of Covenant*, both in *Life* and in *Death*, which is properly repreſented unto us in the 5th Verſe, and partly alſo in the Beginning of the 6th, when the *faithful King* breaks forth; *For Thou art my Hope, O* LORD GOD; *Thou art my Truſt from my Youth. By Thee have I been holden up from the Womb.* He had already begun in his *fervent Prayer* to implore the Almighty *Help* of this *All-ſufficient* GOD, and actually call'd upon *Him* by the moſt Holy *Names* of His *Covenant*, LORD GOD, in the preceding four Verſes of the *Pſalm*; But in our *Text* he aſcends yet higher in his *faithful Extaſy*, and brings the ſame at once as the moſt powerful *Argument* for the *Certainty* of his being *heard*, as well on the *Side* of the Great GOD, as alſo of his *own praying Soul*: FOR, ſays he, *For Thou art my Hope, O* LORD GOD; *Thou art my Truſt from my Youth. By Thee have I been holden up from the Womb.* As if he would ſay, Becauſe Thou art thus my *ſtrong* and *faithful Deliverer* from the *Beginning*, and I am the *Redeemed Work* of *Thy Hand*, Becauſe *Thou* art thus wont to *help* me, and I am thus uſed to *truſt* only in *Thee*, thence comes me this *Aſſurance* and unſpeakable *Comfort*, the full *Perſuaſion* of my *Salvation*, both in *Life* and in *Death*.

NAY! And how could it be otherwiſe? How could this *devout Supplicant* be any other than continually happy? As long as the Eyes of his Faith remained thus fix'd on the *immutable true* GOD, or as it is in the Holy Language, *Adonai Jehovah*, his *ſupreme Good*; or as our Tranſlation renders it, *the* LORD GOD; *For Thou art my Hope, O* LORD GOD: For by the *firſt* of theſe *Divine Names*, is always repreſented

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unto the *faithful Soul* the LORD, as *ſupreme Governour of all Things in Heaven and Earth*; and by the other *Jehovah*, the ever ſelf-exiſtent and living, and at once both ſpiritually and eternally enlivening GOD *of Covenant*, and *merciful Father* in the *Redeemer* or *Meſſiah*; and do, therefore, *both* theſe moſt *holy* and *myſterious Names* contain all in all what may either *excite* or *heighten* the *Hope* and *Truſt* of the *Faithful*, and by Conſequence all what may make them eaſy *here*, and eternally happy *hereafter*. יהוה

FOR obſerve in the *Firſt Place*, does *Adonai*, by Virtue of its original Derivation from the *Hebrew*, ſignify the Only *True* GOD, and *ſole Governing Monarch* over *All*, what is in *Heaven* and *Earth*, the *Supreme* LORD both of *Life* and of *Death*, as in whom is originally the *only* and *moſt perfect Right of Dominion*, I mean, the *Creation* and *Conſervation* of all *Things*, whereby He moſt abſolutely commands all *Nature*; which can never be ſaid, even of the *moſt Potent of Monarchs* amongſt the *Creatures*, unto whom the Name LORD does, for this *Reaſon*, neither properly belong, becauſe of their being, as ſuch, deſtitute of that original Foundation of *Sovereignty*; and bear, therefore, actually that *Name* no farther, than is permitted them by the *Almighty Creator* and *Supreme Governour*, *as by whom Kings reign, and Princes rule on Earth*: But He, *Adonai*, as He is *Omniſcient*, and *Omnipotent*, and has *brought forth* out of Nothing, and daily *preſerves*, and directs all things; ſo has, and *exerciſes* He only, that Sovereign and Unlimited *Dominion* over them, and chides even the moſt Potent of His Creatures with a *ſingle Nod* of His *Divine Will*, *as who meeteth out Heaven with a Span, and comprehends the Duſt of the Earth in a Meaſure, and meaſureth the Waters in the Hollow of His Hand*; and, in whoſe *abſolute Power* is alſo the *Raging Sea*; who, with a ſingle *Word*, overthrows the ſtrongeſt of our *Enemies*, and tames the *fierceſt* of *Tyrants*, whenever He will: Nay, at His ſole *Voice*, Prov. viii. 15, 16. Iſai. xl. 12. Pſalm lxxxix. 9. Iſai. xxv. 4, 5.

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the Foundations of the Hills, and the whole Earth, are ſha-
Pſ. xviii. 7. *ken:* As actually *the Heavens* ſhall, on the *laſt Day*, *paſs away* (at His *Word of Command*) *with a great Noiſe, and the Elements ſhall melt with fervent Heat, the Earth alſo,*
2 Pet. iii. 10. *and the Works that are therein ſhall be burnt up.* O! and how can the *faithful Soul*, in this *Conſideration*, be any otherwiſe, than in a perfect *Calm*, and a full *Tranquillity*, and, by conſequence, *happy* through the whole Courſe of her *Life*, and in all *Sorts* of *Conditions*, and whatſoever may happen to her on this ſide the *Grave*? How can ſhe not, at all times, ſtand *firm* and *unſhaken*, like a *Rock*, in the midſt of the *raging* and *claſhing Waves* of this obſtreperous and troubleſome *World*? Truly may ſhe! as long as ſhe caſts *Anchor* here, and puts her *Hope* and *Truſt* in the *moſt ſtrong* Adonai. I had here too copious a Subject, and too wide a Field to enlarge in, if I ſhould go through all the ſeveral *Accidents* of *Life* of the *Godly*, and ſhew you their conſtant *Happineſs* herein: The *Book* of *Pſalms* of *David* is filled every where with *Examples* thereof; and in the whole *Compaſs* of the *Life* of our *Pious King*, now reſting in GOD, are not a few.

TAKE at preſent but Notice in *general*, for your better Conviction, how the *Faithful* is truly *happy therein*; *Firſt*, In relation to his GOD; *Afterwards*, In regard to his *Neighbour*; And then, *Laſtly*, In ſo far as he is ſtill united with this *viſible World*.

Firſt, In relation to his GOD: Does not he embrace Him, at that very time, by ſuch his *filial Truſt*, as we juſt now mentioned, and love Him as his *Supreme Good*? As his ſtrong *Helper*, and *faithful* GOD, *who*, as He has made *him* out of *Nothing* into *Something*, and brought *him* into this *World*, ſo does He likewiſe give *him* farther *Life* and *Maintenance*, *who*, as He has given *him* his *firſt Motion* and *Being*, alſo imparts unto *him* farther *Strength*, as the com-
Matth. v. mon *Father* of all, *who makes His Sun to ſhine both on the*

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Evil and on the Good; who takes care of the *Beasts* and *Flowers* of the *Field*, and can, therefore much less forget His *faithful Inheritance*, and the chosen Members of His *Covenant*.

Secondly, In regard to his *Neighbour*, or other Men about *him*; I beseech you, what is it that could make *him* in the least uneasy? For they must be considered, either as *Friends*, and therefore *kind* to him, or as *Enemies*, and therefore *dangerous*; The *former* will not hurt *him*, and the *latter* cannot, without the special *Permission* of this *strong Adonai* and *Supreme* LORD, who has all of them under His *absolute Command*, that they cannot even so much as *move* or *stir*, without His Will; and the *Faithful* may, therefore, lie down, and sleep in a sweet Rest, *and is not afraid of Ten Thousands that have set themselves against him round about, because the* LORD *is his Shield, and helps him.* Psal. iii. 3, — 7.

Thirdly, and *Lastly*, What belongs to *this visible World*, wherewith he is still united, that can neither be *against him*, as long as the *Almighty Adonai*, who over-rules it, is for him! No! neither the rough *Elements* can be *hurtful*, nor the *wild Beasts dangerous* to him, as long as the *Supreme* LORD will tame them: The *Thunderbolt* and *Lightning* cannot strike upon his *Habitation*; neither can the *Waters drown him*, nor the *Fire burn him*, nor the *Sword wound him*; neither the terrible *Pestilence* approach his *Dwelling*, as *long as he abideth under the Shadow and Protection of This Most High*: And howsoever, therefore, the *faithful Soul* considers herself in this blessed State of *filial Trust*, and as long as she keeps this most *strong Over-Ruler*, *Adonai* in her View, as long must she, indeed, be at all times and every way *easy* and *happy*. Psal. xci. 1.

BUT yet, especially, still more *easy* and *happy*, if she does, in the next Place, consider the *Almighty* GOD also as *her* GOD, as *her reconciled* GOD *of Covenant*, or, as it is in

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our *Text*, JEHOVAH, as not only the All-ſufficient, Ever-living, but alſo, at the ſame time, Spiritually and Eternally Enlivening GOD *of Covenant, and Merciful Father, in the Redeemer* JESUS CHRIST. O! for thereby does principally the *inward Man* find Reſt, and the contrite Heart and broken Spirit is comforted; and thus the Faithful render'd happy alſo, both in the *State of Grace* and *Glory*; thereby is quickned in him, and preſerved to him, the *Spiritual* and *Eternal Life*, and he is freed from *Spiritual* and *Everlaſting Death*; For all this is fully comprehended in the *Signification* of that *moſt Holy Name*, both by Virtue of its *Origine*, and, according to the expreſs *Explication* thereof, given by the LORD Himſelf to His firſt *choſen People*, and His *faithful Servant* Moſes; For when the *latter* asked of GOD, how he ſhould ſay unto the *Children* of *Iſrael*, that the *Name* was of *Him that ſent him?* The LORD Himſelf anſwered, אהיה, which is the ſame with יהוה: I AM THAT
Exod. iii. 13, 14. I AM; *and He ſaid, thus ſhalt thou ſay unto the Children of* Iſrael, I AM, *hath ſent Me unto you.* I AM THAT I AM, that is, not only the Unchangeable, Self-Exiſtent, and for Ever and Ever Living, but likewiſe the *All-ſufficient* GOD *of Covenant*, and *Merciful Father*, to all My choſen People in the *Meſſiah*; or, as the LORD Himſelf again explains it, in the next following 15th *Verſe* of the ſame *Chapter*, *The* GOD *of* Abraham, *the* GOD *of* Iſaac, *and the* GOD *of* Jacob; JEHOVAH, JEHOVAH, *or, the* LORD, *the* LORD GOD, *Merciful and Gracious, Long-ſuffering, and Abundant in Goodneſs and Truth, keeping Mercy for*
Exod. xxxiv. 6, 7. *Thouſands, forgiving Iniquity, and Tranſgreſſion, and Sin.* JEHOVAH, who has *Mercy* upon the poor *Sinners*; JEHOVAH, who again loveth, and healeth, and redeemeth, and ſanctifies, and juſtifies, and glorifies the *Faithful*, or, *who forgiveth all their Iniquities, and healeth all their Diſeaſes; who redeemeth their Life from Deſtruction, and crowneth*
Pſal. ciii. 3, 4. *them with Loving-kindneſs, and tender Mercies*; who *deliveret*h

livereth their Soul from Death, from ſpiritual *Death* here in the State of *Grace*, from the *Sting* of temporal *Death* in the *Grave*, and from the *Power* of the *Second*, or everlaſting *Death* hereafter; for, *thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thine Holy One to ſee Corruption*, ſaith this *Anointed* of the LORD, full of the ſame Confidence in the ſame *All-ſufficient* GOD of *Covenant*; and, *the Death of His Saints is precious in the Sight of the* LORD. So that the faithful Soul, in theſe her faithful *Glances* on, and filial *Embraces* of *Jehovah*, cannot but be continually *happy*, *happy* in her *Life* here, *happy* at her future *Departure*, *happy* in her *Youth*, *happy* in her old *Age*, *happy* from the *Womb* until to the *Grave*, *happy* from the Hour of her *Birth* to the Hour of her *Death*, nay, *happy* alſo after *Death*, for ever and ever: For it is not only ſaid in *this Life*, *Bleſſed is the Man that truſteth in the* LORD, *and whoſe Hope the* LORD *is*; but a *Voice* was actually *heard from Heaven, ſaying, Write, Bleſſed are the Dead which die in the* LORD *from henceforth*; *yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.* Pſal. cxvi. 8. Pſal. xvi. 10. cxvi. 15. Jer. xvii. 7. Rev. xiv. 13.

O! AND well might then the *Pious King*, in this his faithful Trance, thus break forth: *For Thou art my Hope, O Adonai! Jehovah!* And, in order to manifeſt yet farther the inward Raptures of his devout Mind, go on in doubling his Expreſſions, and aſcend, at the ſame time, yet higher by them: *Thou art my Truſt from my Youth; by Thee have I been holden up from the Womb*: Adding at once his hearty *Thankſgiving* and filial *Praiſe*, in the *Second Part* of our *Text*, when he will glorify *Adonai, Jehovah*, for it *here*, and *hereafter*; *here*, in his faithful *Contemplation* of the manifold great *Wonders* and *Mercies* which he has received of Him from the very *Womb*, and in an everlaſting *Hallelujah* in the *Life* to come, in theſe

remaining Words: *Thou art He that took me out of my Mother's Bowels; my Praiſe ſhall be continually of Thee.*

PART II.

CERTAINLY is it as well an eſſential *Part* of GOD's *Praiſe*, as *one* of the greateſt *Delights*, a Child of GOD takes here on *Earth*, often to call to mind the various and wonderful *Deliverances* and *Mercies* which the moſt *gracious* GOD has wrought on us, even from our firſt *Conception* and *Birth*, or from our Mother's *Bowels*; as that we are thus marvelouſly form'd, or as the ſame *Faithful King* takes notice, in his cxxxix *Pſalm*, *ver.* 13, — 17. *The* LORD *covered us in our Mother's Womb; and that we ſhall praiſe Him for being thus fearfully and wonderfully made; that our Souls ſhall Know right, that our Subſtance was not hid from Him, when we were made in Secret; and that His Eyes did ſee, our Subſtance yet being imperfect:* Or, as it is ſaid in the 10th *Verſe* of the xxii *Pſalm*, and our *Text* expreſſes it; *when He took us out of our Mother's Bowels.* That we ſhall alſo go on, and remember his *farther* divine *Wonders* and *Mercies* manifeſted to us after our *Birth*, from our *Mother's Womb* in our tender *Youth*, from our Cradle and *Childhood* to our manly *Age*; out of how many *Dangers* He has reſcued us *ſince*, and how many *Bleſſings* He ſhowred down upon us; out of how many *Sickneſſes* He delivered us, and how often He anew vouchſafed *Health* and *Strength* to us; how many a *Wound* He has *healed* in us, and how many a *Pain* He has *allay'd*, and again and again *comforted* and *refreſhed* us with His *Goodneſs*; and thus, many a times ſaved our *Life* from the terrible *Danger* of *Death*? O! and how can the enlightned *Soul* and the faithful *Chriſtian* think on *all* this, without an inward Commotion of *Thankfulneſs*, and without burſting out into everlaſting *Praiſe*? Nay! therefore do we actually find again that *Pious King* in his *Extaſy* about it; *Bleſs*

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the LORD, *O my Soul! and all that is within me, Bleſs His Holy Name: Bleſs the* LORD, *O my Soul! and forget not all His Benefits.* Pſal. ciii. 2, 3.

BUT yet more eſpecially does this inward *Delight* and *Praiſe* of the Godly encreaſe and grow ſtronger, when he conſiders, what *Good* the LORD has done to him *alſo* from his *Mothers Womb* in his *Spiritual State*, and which the *emphatical Expreſſion* in the *Original Text* ſeems to import, as ſome *Interpreters* render it, inſtead of, *Thou art He that took me out of my Mothers Bowels, from my Mothers Bowels art Thou my Motion*, or the *Source* of my *Motion*, that is, Thou haſt not only imparted unto me the *Motion* and *Being* of my *Body*, but alſo the *ſpiritual Life* of my rational and infinitely more precious *Soul*; to which does belong *all* what both begins and completes our *ſpiritual State:* As, Firſt, that the *Faithful was choſen to it*, in the *Author* of *Life* CHRIST JESUS, even long before he was in his Mothers *Womb*, and *before the Foundation of the World*; and afterwards in Proceſs of Time *called* thereunto by His *Holy Spirit* and *Word*, and *confirmed* therein by the holy *Signs* and *Seals* of the Covenant of *Life*; that he may be *born*, or *live* and be *educated* within the *Pale of the* CHURCH, and be therein daily nouriſhed and ſtrengthned by the powerful *Influence* of the ſame *Holy Ghoſt*, and the pure *Milk of the Word of Life*, until he *grow up* and become fit for *ſtrong Meat, and by reaſon of Uſe have his Senſes exerciſed in the Myſteries of Godlineſs*, and attain *to be a perfect Man* unto *the Meaſure of the Stature of the Fullneſs of* CHRIST. In a Word, that He may be a *Partaker* as of the *Election* from *before the Foundation of the World*, ſo likewiſe of the *Saving Call* and *Juſtification*, and *Sanctification* here in the State of *Grace*, and of the *Glorification hereafter*, and may thus live both *ſpiritually* here, and *eternally happy* in Heaven. O! and how is it poſſible now for Epheſ. i. 4. Heb. v. 12, —14. Epheſ. iv. 13.

the *Faithful* to weigh all theſe *infinite Benefits*, and not to be caſt actually at the ſame time into an heavenly Extaſy? How can he turn himſelf round in this *Speculation*, without really beginning to feel the *Celeſtial Joy*, and to have a *Fore-taſte* of the *Glory of the World to come?* Yes! a Foretaſte indeed of that *Joy* and *Glory* which *no natural Eye*
1 Cor. ii. 9, 10. *has ſeen, nor Ear heard, neither is enter'd into the Heart of Man*, which GOD *has prepared for them that love Him*, and *revealed only unto His* Faithful *by His Spirit.* Nay therefore is our pious King alſo ſtill raviſhed, and even *caught up to the third Heaven*, and both his *Soul* and *Body* are filled with the *Glory* of *Jehovah*, and his divine *Praiſe* is in his *Heart* and *Mouth* without Intermiſſion; or, as our *Text* concludes, *his Praiſe is continually of Him; Thou art He that took me out of my Mothers Bowels,* " *my Praiſe ſhall* " *be continually of Thee.*

THAT is to ſay, I will *magnify* Thee *always*, and *conſtantly* with a true *Fervour* and *Zeal*; *continually*, whilſt I all my *Life time here* by *Faith* do hope and truſt only in Thee *Adonai*, *Jehovah*, as my future *ſupreme Good.* O! and therefore ſhall conſequently this my Praiſe needs be more perfect and more fervent yet in the Heavenly *Glory* to come in the full *Poſſeſſion* of *Thee*, and in the Fruition *Face to Face*! So that this *heavenly Occupation* of the *Godly* does *here* in *time* only *begin*, but is to be *accompliſhed hereafter* in the joyful and immutable *Eternity.*

BUT wherein did, O pious King, thy *Praiſe of* GOD in this *Life* properly conſiſt? Or which was the *Beginning* of this thine *Exaltation* of *Jehovah?* Do but obſerve, dearly Beloved! that godly Prince anſwers you two Ways; *firſt*, by his *exemplary Life*, and then by his many melodious and raviſhing *Pſalms* ſtill extant in the *Church*, that his *Praiſe* of the LORD here was alſo *twofold*; The one after an *immediate Manner* in his *devout Worſhip of* GOD, whether by *himſelf* in his *Cloſet*, where he in his *Meditations*

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uſed to *converſe* with the LORD, and to compoſe thoſe *holy Hymns*, or *publickly* amongſt the *Congregation* in the *holy Temple of Jeruſalem*, where he with a *harmonious Voice* pronounced them, and joined in with *the tranſported Choir*, and was thereby in his *faithful Soul* drawn up into that *ſpiritual Harmony of Peace and Joy in the Holy Ghoſt*, which was *then* expected in the *promiſed Kingdom* of the *Meſſiah*, or the *Church* of the *New Teſtament*; and is to be completed in the *heavenly Sion*, or *the Jeruſalem which is above, and is the Mother of us all.* The *other* after a *mediate manner*, in performing faithfully the ſeveral *Offices* of his *Royal Station* wherein the LORD had placed him, and in endeavouring with all his Might to *execute* GOD's *Commands* therein; whilſt he procured *Peace* and *Safety* to the *People* of *Iſrael*, and for that End, not only went out againſt the *Common Enemy* to *fight the Battles of the* LORD, but alſo ſtudied to maintain *Judgment and Juſtice* at Home; and by all Means encouraged the *Arts* and *Sciences* ſo neceſſary for the forming of a *ſolid* and *good Government*, and more eſpecially ſuch as were needful for the keeping up the *Temple*, and the *then* only *true Worſhip* of GOD at *Jeruſalem*; till he at laſt, as the *Holy Ghoſt* Himſelf teſtifies in the *New Teſtament*, *after he had ſerved his own Generation by the* Will *of* GOD, *fell on ſleep and was laid unto his Fathers, and ſaw Corruption*; and is as well for that very *Teſtimony*, as for having been a *King after* GOD's *own Heart*, and a *Prophet* celebrated for ſo many *inſpired Writings*, doubtleſs now for ever *happy* in his *immortal Soul*, inceſſantly glorifying *Jehovah* with the *Triumphant Church in Heaven*, and is thus indeed *his Praiſe continually of Him.*

Rom. xiv. 17.

Gal. iv. 26.

Acts xiii. 36.

DEARLY Beloved! methinks I have almoſt by this time ſufficiently ſhewn you both the *Senſe* and *Scope* of *theſe Words*; ſuch amongſt you as have a mind to be more ample, may apply them yet farther, either to the *Type King* David, whether you conſider him in his *tender Youth*, in the *Houſe of his Father*;

1 Sam. xvi.

Father Jeſſe the Bethlehemite, or in *his riper Years* walking behind the *Flock*, and in this *faithful Courage ſlaying both the Lion and the Bear*; or coming to the *diſmay'd Army* of *Iſrael*, and in the ſame *Confidence* overcoming the otherwiſe *invincible Champion* of the *uncircumciſed Philiſtines*, who had *defied the Armies of the Living* GOD; or in his many terrible *Dangers* and *Perſecutions* of *Saul* and *Abſolon*, and of others his *open* and *ſecret Enemies*; or alſo in his manifold *Wars*, and *Battles*, and *Victories*, againſt *Iſrael's Foes* the *Philiſtines*, where you will every time more circumſtantially find and be convinc'd, that his only *Hope* and *Truſt from his Youth was the* LORD GOD, by *whom he had been holden up from the Womb*. And if you are ſtill curious to know likewiſe his *Filial Thankfulneſs* and *Praiſe* for it, then ſhould you make yourſelf thorowly acquainted with the *Hiſtory* of his *whole Life*, and diligently peruſe his *Book of Pſalms*; wherein he has left us ſo many *holy Songs* of *Thankfulneſs* and *Praiſe*, of ſuch *divine Strength* and *heavenly Comfort*, that they are to this *very Day* the Choice of the *Chriſtian Church*, and will remain in the *Hearts* and *Mouths* of the *Faithful*, till they ſhall be exchanged with the *heavenly Hallelujah*, and the *Song of* the *glorified Lamb*.

1 Sam. xvii. 35.

1 Sam. xvii. 48, --- 51.

1 Sam. xxiii.

OR, if you would ſee the *Words* of our *Text* more *amply* fulfilled in the *Antitype* the *Church* of GOD, then ſhould you neceſſarily go through all its *Hiſtory*, from the very *Beginning* to the *End*, from its very *Infancy* to its *Old Age*, I mean, to theſe our *Latter Days*; and there you will behold, that, as *ſhe* was always the *leaſt regarded*, and *moſt perſecuted Flock* in this *wicked World*, ſo did *ſhe* put all her *Hope* and *Truſt* only into *Adonai*, *Jehovah*, from her *Youth*, and did chiefly ſet forth His *Praiſe*: For, the malignant *Seed of the Serpent* did immediately, from the *Beginning*, ſet itſelf againſt the *bleſſed Seed of the Woman*; and not only the *firſt Edom* and *Babel* oppreſſed the *firſt Iſrael*, but alſo the *ſecond* or *ſpiritual Edom* and *Babel*,

Gen. iii. 15.

tyrannical *Anti-Chriſt*, is ſtill to this very *Day* at *War* a- Rev. xiv.
gainſt *us*, the true and pure *Goſpel Flock* of JESUS CHRIST, the *Spiritual* or *Proteſtant Iſrael*; and this *Militant Church* has found it from *all Times*, and at *all Seaſons*, by Experience, that, if the LORD had not been her *chief Hope and Truſt from her Youth*, ſhe had long ſince, *helpleſs* and *comfortleſs*, periſhed: Yea! if the LORD *had not been on our ſide*, ſays the *Church*; *If it had not been the* LORD *who was on our ſide, now may* Iſrael *ſay*; *If it had not been the* Pſal. LORD *who was on our ſide, when Men roſe up againſt us*: cxxiv. *Then they had ſwallowed us up quick, when their Wrath was kindled againſt us*: *Then the Waters had overwhelmed us, the Stream had gone over our Soul*: *Then the proud Waters had gone over our Soul. Bleſſed be the* LORD, *who has not given us a Prey to their Teeth*: *Our Soul is eſcaped, as a Bird out of the Snare of the Fowlers; the Snare is broken, and we are eſcaped. Our Help is in the Name of the* LORD, *who made Heaven and Earth.* And the *Woman with her* Rev. xii. *Child*, in the *Revelations*, had been long ago *devoured* by 6. the *Dragon*, had not GOD *Himſelf* prepared a *Place of Safety for her in the Wilderneſs.*

APPLICATION.

BUT it grows time to apply theſe *remarkable Words*, at *laſt*, to every *faithful* and *godly Member* of the *Church* in *particular*; and, more eſpecially, on this *Day* of *Sorrow*, to that *Pious King* of the *Proteſtant Iſrael*, whom *Our Sion* has lately loſt, and for which, *We*, together with all the *true Members* of the *Reformed Church*, do here, at this Time, *publickly* Mourn.

DEARLY Beloved! And here I muſt acquaint you, in the *Firſt Place*, That we are not at all to Flatter in this Caſe! No! even not the greateſt *King* or *Prince* on *Earth!* Which, alas! is the too great and too common *Abuſe* of *Funeral Sermons*: But we ſhall conſider *from what*

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Place, and in *whoſe Holy Name*, and *for Whom*, we do
2 Cor. v. 20. ſpeak here; I mean, *for* CHRIST, *for whom we are Ambaſſadors*. And we, whoſe only *Hope* and *Truſt* is *Jehovah*, ought therefore, in the *Cauſe of Truth*, fear nobody; no! neither the *Dead* nor the *Living Kings!* As really the true *Servants of* GOD of *Old*, and in the *Primitive Chriſtian Age*, were never afraid to ſpeak home to *the Conſcience*, even of the moſt mighty *Princes* and *Powers* of the
Pſal. lxxxii. 6, 7. *World*: For, tho' *they are ſaid to be Gods*, and *all of them Children of the moſt High, yet ſhall they die like other Men*, and give an *Account* with us of their *Life* and *Government* on the *Laſt Day*. And beſides this, we are every time well to remember, that *Funeral Sermons* ought *no farther* to *tend* to the *Commendation* of the *Deceaſed*, than *inaſmuch* they can to the *Edification* of the *Living*; which was properly *the firſt Intention of this Chriſtian Cuſtom*.

BUT on the *other ſide*, muſt we, in the *Second Place*, take as much care, *eſpecially* if the *Deceaſed* have been *dignified Heads* either of the *Church* or *State*, by whoſe *Example* Men are ſo readily *edified* or *ſcandalized*, that we then, above all things, do not too eaſily follow the *public Reports* and manifold *Prejudices* of a *cenſorious*, *wicked World*, to which *Crowned Heads* are the rather ſubjected, the more *Envyers* and *Adverſaries* their *Royal Dignity* is apt to create round about them; and ought we, therefore, in *this Caſe*, always to *endeavour* to ſpeak as *nigh* as poſſible, according to our *Conſcience* and the *Teſtimony* of *Truth*, and moſt agreeably to the *Judgment* of *Chriſtian Charity*, ſo, as we think we may *anſwer* it before GOD, and would be *dealed* withal *ourſelves*.

AND then, *Thirdly*, Does it behove us, before all things, to imitate the *moſt perfect Exemplar* of GOD, and *Our* LORD JESUS CHRIST, which is never to juſtify or to condemn the *Deceaſed*, only by one *ſingle Act*, either of *Vertue* or *Vice*, ſince a *wicked Man* may *occaſionally* act the *former*,

former, and a good one fall into the *latter*; but to form out *Judgment* according to the *whole Course* of a Man's *Life*, from the *Womb* or his *Youth* to his latter *Age*, at leaſt according to the *greateſt*, or a *conſiderable Part* of it, *eſpecially* conſidering that we *Mortals* who cannot look into Mens *Hearts*, can and muſt *thereby* only try and judge our *Neighbour*.

And this *divine Rule* ſhall I directly follow, whilſt I am going on, *Firſt*, to ſet before you the *edifying Example* both of the *Life* and *Death* of *our King*, now reſting in his *Redeemer*; *Secondly*, to ſhew you, how *much Cauſe* we all of us have to be ſenſible of, and heartily to lament the *moſt grievous Loſs* of this *common Father* of the *Land*, and *faithful Nurſing Father* of *this Church* in particular; and then, *Thirdly* and *Laſtly*, how we ought to *behave* and *ſupport* ourſelves under this *great Sorrow*, by a *Chriſtian Forbearance* and *Filial Truſt* in God.

As to the *firſt*, his *Edifying Life*, and that from his very *Mother's Womb*, and tendereſt *Youth*, He had the unſpeakable *Happineſs* to be deſcended, not only from a *Chriſtian*, but alſo a *Proteſtant* Electoral House of Brandenburg, which hitherto has afforded ſo many *zealous Chriſtians* and *brave Heroes* for the *Support* of the pure *Evangelical Religion*, and for the *Maintenance* of the *Liberty of Europe*, and was *particularly* born of Frederic William Elector of Brandenburg of *glorious Memory*, whoſe many truly *Chriſtian* and *Heroic Deeds* will carry his *bleſſed Name* even to the *lateſt Poſterity*; and of that pious Princess of the moſt Illuſtrious, and for the like *Princely* and *Chriſtian* Vertues, no leſs celebrated House of Orange, Louisa, eldeſt *Daughter* of Frederic Henry, Prince of Orange, and Grandfather of the *Great* William III. late King of Great Britain of *glorious Memory*. The Firſt of *July*, *Anno* 1657.

And agreeably to this his *most blessed* and *high Birth*, had he also a right *Christian* and *Princely Education* given him from his very *Mother's Womb*; and as he in his *tenderest Youth* was by the *Holy Baptism* publickly receiv'd into the *Christian Church*, so did he ever afterwards comport himself like a *true Subject* of the far better *Kingdom of* Christ; and, which is something uncommon and truly edifying for the *Reformed Church*, as soon as he had sufficient Instruction in the *Knowledge* of the *Mysteries* of the *Kingdom of Heaven*, did he give an Account thereof *publickly* before his *People*, and like the *meanest Child* of his *Subjects*, made *Confession* of his *most holy Faith* in the Sight of the *whole Congregation*. O that all *Princes* of our Time might harbour such *Princely Thoughts*! and that other *Courts* might imitate such a most *glorious Example*! For this is still the *most laudable Custom* there, and I can for the *lively Edification-sake* of all *Fathers* of *private Families* not pass it by here, it is continued from the *godly Father* to the *godly Son*; for thus has our *late King*, now happy in God, also taught his *Royal Children*; and his present Majesty, when *Prince Royal*, together with her *Royal Highness* the late *Princess* Louisa Dorothea of ever-blessed Memory, have actually made *publick Confession* of their *Faith* in the *Reformed Church* at *Berlin*.

And from such a careful Christian *Education* of the *Children* of *Kings* and *Princes*, may well the *Church* expect such *nursing Fathers*, and the *People* be blessed with such tender *Fathers* of the *Land*, as it does undeniably appear from the truly *royal* and *edifying Example* of our *late* King, for such a good *Ground* of his early *Knowledge* in the *Christian Religion*, might afterwards easily be *cultivated*; and as this *never-fading Root* of *Life* did afterwards shoot forth with the *Increase* of his Years, so did this *Seed* of *Regeneration* grow up in him, and spread itself in its glorious Fruits through-

throughout his whole *Princely* and *Royal Life*. I beſeech you, therefore, dearly Beloved! to give you a lively Inſtance of it, which is both neareſt at Hand, and muſt needs fall upon your Hearts with a full *Conviction* at *once*, do but conſider the *Words*, which I am juſt now come from explaining unto you, I mean the *Funeral Text* choſen by the *King* himſelf; which as they were his *particularly beloved Words*, wherewith he uſed to comfort himſelf in the manifold Afflictions and Adverſities of his *Life*, which even about the *Royal Crown* are not a few, ſo would he have them erected for a *perpetual Monument* of *Inſtruction* after his *Death*, for the *Benefit* of his *Royal Children* and *Subjects*: "*For Thou art my Hope*, O LORD GOD; "*Thou art my Truſt from my Youth. By Thee have I* "*been holden up from the Womb; Thou art He that took* "*me out of my Mother's Bowels, my Praiſe ſhall be conti-* "*nually of Thee.*" Do but conſider what a truly *faithful* and *ſpiritually minded Soul* this muſt needs be, and which muſt oftentimes have *been converſing* with GOD, as could in the *midſt* of the *World* thus ſeparate itſelf *from* the *World!* And amidſt its moſt ſplendid *Pomp* and *Glory*, behold the *Vileneſs* and *Vanity thereof!* as was able to chooſe ſuch *emphatical Words* of the *Spirit* of GOD, and make them its *Symbole* both in *Life* and in *Death*; "*For* "*Thou art my Hope*, O LORD GOD; *Thou art my Truſt* "*from my Youth. By Thee have I been holden up from the* "*Womb; Thou art He that took me out of my Mother's* "*Bowels, my Praiſe ſhall be continually of Thee.* Nay! methinks I do hear now at this Day ſtill, that *pious Prince* lying proſtrated in his *Cloſet* before the *Divine Majeſty*, in theſe and the like *Ejaculations*: "*Though I have the Af-* "*fluence of every thing in this World, yet is all of it to* "*my Soul meer Vanity; but Thou art my Hope*, O LORD "GOD; *Thou art my Truſt from my Youth. By Thee have*

" *I been holden up from the Womb; Thou art He that took*
" *me out of my Mother's Bowels, my Praiſe ſhall be continu-*
" *ally of Thee.*" Methinks I hear him a dying to *teach* from off his *Death-bed*, and to *inſtruct* his *Royal Children* and *Houſhold after him* in the *Fear* of GOD, *commanding them to keep the Way of the* LORD! Methinks I do hear him, juſt before his *Chriſtian Departure*, inculcating to his *Crying* and *Weeping Court* about him, *to put their Truſt only in the* LORD GOD, and chiefly *to ſet forth His Praiſe.* Nay! thus is he actually heard on this Day from all the *Pulpits* throughout the *Land* to his beloved and ſorrowful *Subjects* which he has left behind him, and his *faithful Inſtruction* does alſo reach *our Ears* now, though at ſuch a great Diſtance. O! and would to GOD it might likewiſe to all the *Hearts* of you here preſent! " *For Thou art my*
" *Hope, O* LORD GOD; *Thou art my Truſt from my*
" *Youth. By Thee have I been holden up from the Womb;*
" *Thou art He that took me out of my Mother's Bowels, my*
" *Praiſe ſhall be continually of Thee.*

AND this *Royal Leſſon* had he the more Right to give, becauſe he himſelf had learn'd and practiſed it throughout *his whole Life* here on *Earth*, wherein he very much reſembled unto a ſincerely *pious*, and for the *Church* and *State*, both *zealous* and *faithful King* David. For do but obſerve of *him*; as the former was a *King* and *Prophet*, and at once a *Member* of the *firſt Iſrael*, ſo our *Prince* now *reſting* in GOD was at once a *King* and a *zealous Defender*, and *Member* of the *ſecond*, the *Spiritual Iſrael*, the *Proteſtant Church*: As the *former* was ſent by the LORD to *deliver*, and to *defend Iſrael* againſt the *Oppreſſion* of the *Philiſtines*, and the reſt of their *Enemies*, ſo was our *pious King* FREDERIC alſo ſent by GOD, and ſent indeed in a moſt dark and dangerous *Juncture* to aſſiſt in the *happy Deliverance* of the then ſo much threatned and oppreſſed *Re-*

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form'd Sion, by the ſpiritual *Philiſtines* the *Confederates* of *Anti-Chriſt*; for it was in the *memorable Year* 1688, when the *great King* WILLIAM III. then Prince of ORANGE, did, for the *Reſcuing* of the *Proteſtant Church*, and the *Liberties* of *Europe*, ſhip over into *England*, that he came to his *Electoral Government*, and at that time joined his *Hands* and *War-like Arms* with his *Royal Couſin*, and has ever ſince not a little contributed to the *Preſervation* of the *Proteſtant Sion*, and to the *Defence* of the precious *Liberties* of *Europe*; Nay! and how has he not always moſt zealouſly oppoſed himſelf to the *common* and *avowed Enemies* of *both?* Who not unlike the *uncircumciſed Champion* of the *Philiſtines*, do continually *defy the Armies of the Living* GOD, and have actually *forſworn themſelves* to deſtroy the *Proteſtant Sion*, or in the *blaſphemous Language* of *Babel*, to *extirpate* the *Northern Hereſies*; Who was ever heartier than our *King*, when *War* was to be made *againſt any of them?* and how far has ſuch his *Royal Zeal* not influenced and animated his *brave Warriors* and *Troops* in all the *famous Battles* fought both in the *laſt* and in the *preceeding Wars? wherein* they had carried away at *every time* ſo great a *Share* of the *Victory*. Let *Flanders* and *Italy* ſpeak of it! And the *wide Plains* near the *Banks* of the *Rhine* and the *Maes*, the *Schelde*, the *Lis*, the *Donaw*, and the *Po*, ſteaming of the *Heat* of his *Heroes*, and the *Blood* of the *Enemies*, can bear ſufficient *Witneſs thereof*; beſides the *Written* and *Oral Teſtimonies* given in their Behalf by the *three greateſt* WARRIORS of our Times, *King* WILLIAM III. of *glorious Memory*, and the moſt *Illuſtrious Princes Eugene* and *Marlborough*, wherein they do readily confeſs, that the almoſt *incredible Victories*, and *incomparable Succeſs* of the *Arms* of the *High Allies* in the *two laſt Wars*, were in a *great Meaſure* owing to *them*, inſomuch that our *King*, now reſting in GOD, was

no

no less than *David* sent to assist in the *Deliverance* of our present *Israel.*

But behold, *Secondly!* As he was very much like unto that *faithful King* of *Israel* in the *Defence* of our *Protestant Sion* in *general*, so was he no less a *true David* and *Father* of the *Land* in regard to his *own Dominions*, and over his *People* in *particular*; *whether* it be in the *governing Part*, which he not only did execute according to *Justice* and wholsome *Laws*, but for that *End* encouraged as much as any *Prince* in the *World*, such *Arts* and *Sciences* as might be subservient to *good Policy*, and regular *Government*; *or* in the protecting of his Subjects by a *constant Keeping* up of a brave and well *disciplin'd Army*, by *building* the necessary *Fortifications* and *Walls*, and by filling up the *Store-Houses* and *Magazines* of the *Land*; *whether* it be in *countenancing all* what might serve for the *Promotion* of *Trade*, and profitable *Handy-craft* in his *Dominions*, or in carefully *discouraging all* what in anywise might tend to the contrary: Amongst which is for ever remarkable and most Praise-worthy, the *just* and *most severe Law* he made against that *hellish Custom* of *Single Combat*, or *bloody Duelling*; not to mention now the *many Provinces* and *Cities* which he has purchased, and *thereby* considerably strengthned the *Country* during his *Reign*; and his *fatherly Care* for preserving an uninterrupted *Tranquillity* for his *Subjects*, in his *admirable Conduct* in observing a constant *Neutrality* with the *Northern Powers of War*, continually *swerving* about the *Frontiers.* In a Word, whether you look upon his *Court* or *Country*, they both exactly resembled a *well-governed*, *blessed* and *wealthy Family*, which at the very *first View* discovered a *prudent*, *faithful*, and *liberal Father.*

But, my Dearly Beloved! To proceed from the *lower* to *higher* things; He did no less exactly follow *King David*

vid in what concerns the *Spiritual*, and took also care of GOD's *House*, or the *Temple* and the *Altar*, as we see the former Himself walking before the *Ark of* GOD, and providing for the *Sanctuary* of *Jerusalem*, insomuch that He composed and left behind *Him* so many excellent *Prayers* and *holy Songs of Praise* for its Use; So did our *King*, now resting in his *Redeemer*, always take to *heart* the pure *Reformed* or *Protestant Worship* of GOD, and I may say it *freely*, as much as any *Prince* of our *Days*; This is so universally known, and all *impartial People* are so well convinc'd thereof, that it should be superfluous for me to go about to prove it. Do but consider, *First*, The almost *incredible Number* of *Places* of *Divine Worship*, or *Churches*, which He hath erected during his *Reign*, I have it from sure Hands, they are no less than *Two Hundred*; TWO HUNDRED *Reformed* or *Protestant Churches!* Where is the *Government* that may glory in the same? And, *Next*, do well observe! with what an *indefatigable* and ever *praiseworthy Zeal*, He has laboured about the *Uniting* his Subjects of the Two *Protestant Confessions*, the *Reformed* and the *Lutherans*, in order to bring a full *Harmony* in our present *Jerusalem*, *that Peace may be also within its Walls, and Prosperity within its Palaces*, as the former *godly King* of *Israel* wishes.

2 Sam. vi. 14.

Psal. cxxii. 7.

NAY, and more! Was not our *King of* PRUSSIA, now resting in GOD, the *chief Nursing Father*, and *Pillar* of the whole *Reformed Sion*, beyond Sea? And, was He not the *only Refuge* and *Defence* of all the *oppressed Reformed Churches* of all *Places*, and of all *Countries* whatsoever? How many Thousands of our persecuted *Brethren* of *France*, has He not, Father-like, embraced with open Arms? and *settled* them, with uncommon *Privileges*, and with much Preference, even before his *Natural Subjects* in his Land? And, what a *vast Number* out of the *Palatinate*,

Palatinate, and other oppreſſed and ſuffering *Places*, by the *Tyranny* of *Anti-Chriſt?* And, what is very remarkable herein, when the *Principal* and *moſt Wealthy* of ſuch *Refugees* did ſet themſelves down in the beſt ſituated *Sea-Port* and *Trading-Towns* of *England* and *Holland*, then did He not refuſe even the *pooreſt* and *meaneſt* Sort of *them:* And as He but lately had anew procured to the *Reformed Churches* of the *Palatinate*, the *Enjoyment* of their *former Privileges*, then did it happen, indeed, with the Loſs of many of his *ſubſtantial Subjects*, who had fled from thence before to *Him*, and did now chuſe to return again to their *Native Country;* So that He was even without regard to *Self-Intereſt*, and in all *Manner* and *Ways* a right *Nurſing Father* of *Sion*, and ſo faithful to the *Reformed Church* in particular, as true to the *Proteſtant Cauſe* in general, that He could by no Means whatſoever be ſeparated from it, neither by the *largeſt Promiſes* of its *avowed Enemies*, nor by the *Crying Injuſtices* of ſome of his *Neighbouring Friends*; and was thus, as to his Share fulfilled in Him, the *great Bleſſing* promiſed to the *Church of* GOD: And *Kings ſhall be thy Nurſing Fathers*, and their *Queens* thy *Nurſing Mothers: They ſhall bowe down to Thee with their Face toward the Earth, and lick up the Duſt of Thy Feet.*

Iſa. xlix. 23.

AND therefore, nay! even therefore, becauſe He had been thus *faithful* to his GOD, and his *Church*, and *People*, becauſe He has thus *honoured* GOD, it ſeems, GOD *has alſo honoured Him*, and has *ſingularly* bleſſed and exalted Him before his *Friends* and *Enemies* here on *Earth*, and, like his *Servant David*, crowned him with a *Royal Crown*, with the *Firſt Royal Crown* of *Pruſſia*, with the unanimous *Conſent* not only of his own *People*, but likewiſe of all the well-affected *Powers of Europe* about him. Nay! and He had added to it the *Glory* of *Solomon*, in a *ſplendid*

The 18th of *January*, *Anno* 1701.

ſplendid and *magnificent Court*, and ſtately rich *Buildings* and *Furniture*; For ſuch was the *Bleſſing* promiſed by the LORD GOD, when *Solomon* did rather *ask for Wiſdom* and *Underſtanding*, than for *long Life*, or any other *temporal Good*; for then ſhould *alſo be given him that which he had not asked*, to wit, both *Riches and Honour*; *ſo that there ſhould not be any among the Kings like unto him all his Days*. Thus, likewiſe, our *Modern Solomon*, or Pious *King* FREDERIC, becauſe He principally ſought for *Wiſdom*, and encouraged every way the *Arts and Sciences*, becauſe of his *Soul* having continually the *Chiefeſt* in View, therefore has the LORD GOD, in His *ſuperabundant Goodneſs*, added alſo the reſt in *Plenty*; ſo that He, accordingly, *lived* and *died* in this *truly Royal Wealth* and *Glory*, as his *Royal Corps* is, on *this Day*, in like manner to be laid down to his *Glorious Anceſtors*. And is thus in him, what his *Envyers* and greateſt *Enemies* accounted for his only and greateſt *Fault*, juſtly looked upon by all impartial Men, and by his Friends, as a *neceſſary Conſequence* of his *New* acquired *Royal Dignity*, and as an *Honour* and ſpecial *Bleſſing* from *Heaven*. And thus much of the right *Princely* and *Royal Life*, here on Earth, of our *King*, *now reſting in* GOD; during *which* He has, as our *Text* concludes, and you have now ſufficiently heard, both after an *immediate* and *mediate manner*, ſet forth the LORD'S *Praiſe*, or, "*His Praiſe* "*was continually of Him.*"

1 Kings iii. 6, — 14.

NOW, therefore, Dearly Beloved! Set this *Chriſtian Life* of the *godly King*, every one of you in his Station, as a *conſtant Example* before your Eyes, in the ſhort Time you have yet to come in this *Pilgrimage*! For this is the *main Scope* of my having given you now this *ſhort Sketch* thereof, not ſo much to praiſe *what* is now *Duſt* and *Aſhes*, as to teach the *Children of Man* how to *live* and to

die in ſuch a *godly Manner*; and to ſhew, to our Comfort, that, even in theſe our *latter wicked Times*, wherein *carnal Security*, *Unbelief*, and *Atheiſm*, ſo much abounds, the LORD has yet His *faithful Ones* left, even amongſt *Kings* and *Princes*; Nay, whilſt of our *Proteſtant Princes* of theſe Days, *ſome* have *denied* their *Holy Faith*, ſome *united* themſelves with *Infidels*, and *others* have not ſo much as *common Honeſty* left them, we can yet glory in this *ſhining Example* of a *Godly Reformed King*, who remain'd *faithful* both to GOD and *Men* unto the *End*.

INDEED, unto his *happy End*, and right *Chriſtian Death!* which does now undeniably *confirm* and *crown* with *immortal Glory* his preceding true *Princely Life*, and all what I have now been ſpeaking of it, in ſuch an *Imperfection* of Language and *Shortneſs* of Time. See now, likewiſe, this *pious King* in his *Death*, and learn of Him to Day how to die! Like unto *Abraham* and *David*, *did He firſt ſet his Houſe in Order*, and with his *Royal Heir*, together with the *reſt* of the *Royal Children*, and *Brothers*, and *Miniſters* of *State*, and *Domeſticks*, weeping about his *Death-Bed*, was He not ſo much *wreſtling* with or *afraid* of *Death*; No! for He knew very well, that his *Redeemer*, and LORD JESUS, had taken away its *Sting*; and as He uſed, in *his Life-time*, to make himſelf often *familiar* with the *Thoughts of Death*, and had actually many times inſtructed his *Royal Children* in the *Art* of *Dying**; ſo was He, in this otherwiſe moſt *terrible Hour*, alſo

* Amongſt other *Inſtances* hereof, are ſeveral edifying *Letters*, written by the *King* to Her *Royal Highneſs* the late Princeſs *Louiſa Dorothea*, before-mentioned, and married to the *Hereditary Prince* of *Heſſe Caſſel*, wherein His *Majeſty*, in very moving Terms, admoniſhed *Her* to be often converſant with the *Thoughts* of *Death*, as He *Himſelf* uſed frequently to be, *&c.*

intrepid,

intrepid, and rather recommended to them all, *his Beloved People*, which he left behind Him, and taught them with his very *laſt Breath* to *do*, after his *Royal Example*, *Juſtice and Judgment*; and departed thus in the ſame *Truſt* in *Adonai*, *Jehovah*, by *which He had been holden up* in his Life-time *from his Mother's Womb*, after He had lived nigh 56 *Years*, and reigned in all 25 *Years*, and 12 *Years* as *King*; and thus rendred his truly *Royal Soul* to his Almighty *Creator* and GOD of *Covenant*, who firſt had given it him; and did ſet forth alſo in *Death his Praiſe*: Nay! and how can we think otherwiſe, but this *Soul*, *raviſhed* with *heavenly Joy*, and *departed* in her *Redeemer*, is likewiſe *eternally Happy*, and now united with the *Triumphant Church* above, in *Heaven*, for ever and ever, occupied in the *celeſtial Celebration* of *Jehovah*. The 25th of *February*, 1713.

SEE there our *Pious* and truly *happy King*, in this faithful *Hope* and *Truſt* in the LORD GOD, both *living* and *dying*, and *ſetting forth* His *Divine Praiſe* from his tender *Childhood* until his *glorious Departure*, and to all *Eternity*! O LORD GOD! would'ſt Thou vouchſafe unto us all, *Grace* and *Strength* from above, that we may learn faithfully to imitate ſuch *edifying Examples*!

BUT ſtand ſtill, my Dearly Beloved! ſtand ſtill, eſpecially ye *Pruſſian Subjects*, and all the Members of this *Church*, thus far arrived under the *Moſt Serene* PATRONAGE of this *Godly King*! Stand ſtill! and take well to heart alſo the great and moſt grievous *Loſs*, which ye all ſuffer hereby! What an uncommon *Loſs* the *Church of* GOD has by the *Death* of ſuch an *indefatigable*, *faithful*, and *zealous Nurſing Father*! What an uncommon *Loſs* the whole *Country* ſuſtains, by the *Death* of ſuch a *common and loving Father* of the *Land*! And,

what a *common* and *irretrievable Loſs* the preſent well-affected *Europe* ſuffers, by the *Death* of ſuch a conſtant and firm *High Ally!* O! and therefore weep and lament! weep and lament on this *Day* of *Sorrow!* and be thorowly afflicted at the moſt piercing *Loſs* which both the *Church* and *State* have feeled, and give Tokens of your *inward Grief* by *Floods* of outward *Tears!* Stand now ſtill with me, before the *Royal Tomb*, and weep! Shew with me now, for the laſt time, your *moſt humble Duty* to the *Royal Corps*, and whilſt, at this *very Time*, we are now *gathered together* in the *Houſe of* GOD, it is carried to his *Royal Anceſtors* in his *Reſidence* at *Berlin*, under a *Torrent* of *Tears*, and a Shout of *Lamentations* of his *Subjects*, by whom He was moſt tenderly beloved, let us alſo, tho' at ſuch a *Diſtance*, yet unite our *Tears* and *Elegies*, with the *weeping* and *lamenting Choir!* and wet the Royal *Tomb-Stone.* Nay, weep and lament *univerſally* all of you, as have been thorowly acquainted with his *Royal Worth*, and incomparable *Princely Virtues*, and mourn! Let, from this *Day* henceforth, and as often as you *remember* it, no *Gladneſs* appear upon your *Faces*, nor Tokens of Joy be heard in the *Streets!* Weep *bitterly* with the afflicted *Sons* and *Daughters* of the *Proteſtant Sion!* Weep and lament, not only PRUSSIA and BRANDENBURG, but alſo the well-affected Part of *Great Britain* and *Holland!* nay! all *Reformed Churches* and *Countries* where-ever they are, and of what *Denomination* ſoever! For this *glorious Sun* is now retired, and is to ſhine upon us here on Earth no longer.

BUT to conclude more *eſpecially*, Thou, O my Deareſt *Sion!* my *Satisfaction* and my *Joy*, I mean this PRUSSIAN CHURCH, begun under his Moſt SERENE PA-

TRONAGE,

TRONAGE, and preſerved hitherto by his *Holy Zeal*, and moſt Generous ASSISTANCE! Lament now in *particular*, and join in with the *Doleful Multitude*, which is in this very Hour following the *Royal Corps*, and weep bitterly at the *Departure* of thy *loving King* and *moſt Serene* PATRON! who has ſhewn ſo much *Love* to thy *Shepherd*, and thereby done ſo great a *Kindneſs* to the *Reformed Strangers* of our *Nation* in this *Place*, that by His *yearly Contribution* this *Church* has been held up, and thereby the publick *Worſhip of* GOD in our *Native Language*, ſo many Years *ſucceſſively* preſerved; whereby ſo many poor diſtreſſed *Travellers* have been *cheriſh'd* and *comforted* in their *Pilgrimage*, ſo many *needy Ones* aſſiſted with *Alms!* ſo many *Sick* and *Priſoners viſited*, ſo many *Hungry* and *Thirſty fed*, and ſo many *Afflicted* and *Dying admoniſh'd* and *ſolaced* on their *Death-Bed!* I beſeech you, take this well to Heart, and weep at this moſt afflictive Accident! and remain here with me, ſtanding *to Day* with your *ſorrowful Faces* and *weeping Eyes* before the *Royal Funerals!*

BUT *Chriſtians!* let us finally behave ourſelves under *this*, as in all other the greateſt *temporal Afflictions*, as ſuch! poſſeſſing our *Souls* in *Patience*, and again erecting our *Minds*, as it behoves GOD's *Children*, by the ſame *filial Truſt* in the LORD GOD, to which our *Departed King* has admoniſhed us in the *Text*, and *wherein* the *Church* of GOD has, as we have ſhewn you in the *Explication thereof*, found inexpreſſible Comfort from the *Beginning of her Tribulations* to this *Day*: Eſpecially! eſpecially! ſince the ſame *Adonai*, *Jehovah*, is ſo infinitely *gracious*, as yet to *mix* this our *Sadneſs* with *Joy*, and to add to thoſe *Tokens* of his *Diſpleaſure* and *Chaſtiſements* manifeſt *Proofs* of his *Fa-*

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therly Love; when He has not left this ROYAL THRONE of the *Reformed* vacant, but immediately *fill'd* it again with a REFORMED ROYAL HEIR, full of the ſame *Princely Thoughts* and *Royal Vertues*; who, as He, from his *tender Youth*, has been brought up in the *Holy Religion* and *Glorious Foot-ſteps* of His ROYAL FATHER, and MOST HEROIC ANCESTORS, ſo has *He* likewiſe, in this ſhort Time of HIS REIGN, already given *ſingular Proofs* of His truly *Chriſtian* and *Royal Mind* both to the *Church* and *State*; I mean *His preſent* MAJESTY, *the moſt Serene and moſt Potent* FREDERIC WILLIAM, *King of* PRUSSIA. For which we ought alſo to give Thanks unto the LORD, and exalt His *Holy Name*, and to pray, that *He would make Him moſt Bleſſed for ever!* That *Adonai*, *Jehovah*, the LORD of *Lords*, and KING of *Kings*, *may be alſo his Hope, and his Truſt*, in His moſt weighty *Government*, as He has been hitherto *from his Youth*, and may farther ſtrengthen Him in all His *Chriſtian* and *Royal Virtues* from above! That He may *anoint Him with the Oil of Gladneſs of the Holy Ghoſt*, and fill His *Heart* with *Wiſdom* and *Underſtanding* from His *Holy Place!* That He may be enabled not only moſt worthily to keep up that *Power* and *Glory* which is already founded in this MOST SERENE *Reformed* ROYAL FAMILY, but alſo daily more and more encreaſe it! And may HIMSELF come up to the very *Godlineſs* of *David*, and the *Wiſdom* and *Glory* of *Solomon!*

THAT the ſame *Almighty* and All-ſufficient *Adonai*, *Jehovah*, may bleſs and comfort HER MAJESTY THE QUEEN, from above! and let Their ROYAL ISSUE *break forth on the Right Hand, and on the Left!* that this *Royal Houſe* may *flouriſh* and remain *ſtanding* till

Time

Time will be no more! for the *Good* of the *Land*, and the *Proſperity* of *Sion!* ALL in this HOPE and TRUST in JEHOVAH, ADONAI, unto "*whom ſhall continually be our Praiſe*, both in *Life* and in *Death* here in *Time*, and hereafter to all *Eternity*. *Amen*.

FINIS.

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